G. R. S. 58

*Previous references.*

No 5638 of 17-6-05.

*Later references.*

1908.

(Madurai)

File No. 155 - (

Serial Nos. 1 to 5

# GENERAL AND REVENUE SECRETARIAT.

*Serial Nos.* 1 to 5

Part B. for June 09

SUBJECT.

Puja of the Vedantadesikar's Vigraha in the temple of Sri Ranganathaswami temple at Tirumale, Madgadi Taluk.

K. N. Raja Iyer from Srinivasa Raghavachari of Madgadi, Acharyapurush of Madgadi. No 119 of 3-11-08.

Prayer for the reconsideration of the orders passed in the matter of performing the puja of the Sri Vedantadesikar's vigraha by Parachakas &c —

GPB ..5,000—7-4-07

G.R.S. 11]

1908.

GENERAL AND REVENUE SECRETARIAT.

(Religious)

NOTES.

File No. 155/08-09

FILE HEADING.

Worship of the Sri Vedanta Desikachari in the Sri Ranganatha Swami temple at Tirumala, Nagadi 2 R

From

Srinivas Raghavachar, Acharyapurusha Nagadi

No. Petn Dated 3.11.08 Received 7.11.08

Diary No. 119 | Enclos. 2 | Spare Copies " | Serial No. 1.

BRIEF ABSTRACT OF LETTER.

Prays for the reconsideration of the Govt. order No 563 dt 17.6.08 redg the pujahak of Sri Vedanta Desikachari's idol in the Tirumala temple

NOTES AND ORDERS.

NOTES—First sheet

GPB—30,000—3-4-07

P.T.O

Muzrai Secretariat | File No. 155 of 190[illegible]

Note continued

(Slip S) Orders were accordingly issued in Govt Ero no. 5638 dated 17th June 08 confirming the Dy. Commissioner's order directing that the Sanchanak should worship the Desikar Vigrata in the Sri Ranganathaswamy temple at Tirumale in the Nagadi Taluk.

no. 943 Dt 3-9-08. (Slip T) Achanjapurusha Srinivasa Raghavachar has presented a lengthy review-application to the Commissioner praying for a reversal of the foregoing order. The grounds urged for review are as follows:-

1) That the oral evidence of a number of temple servants is in his favor;

2) That the documentary evidence in the case viz Report dated 3rd May 1863 is not clear

14



on the point as to who should worship the idol - either the Archak or the Panicharak and

3rd that if any Panicharak worships in any temple, therefor cannot be accepted according to Shastras and time-honored custom.

It will be observed from the previous pages of the office-note that there is some truth in regard to the first point, but omission is made of the deposition of some other temple servants to the effect that Panicharak was doing puja.

As regards the 2d point, in the Dy. Commissioner's order, it is mentioned - - the document referred to, clear as to the worship of Deity by the Panicharak Narasimhiah

| Muzrai Secretariat | File No. 44 of 190[illegible] |
|---|---|
| | and this fact has been partly admitted by the applicant himself. ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ Submitted for orders |
| AO 11/1/90 | [illegible] |
| | [illegible] |
| | [illegible] |
| | [illegible] 14 1 1909 |
| Sd/- | |

| File No. | of 190 | Muzrai Secretariat |
|---|---|---|

GPB—3,000—25-9-07

G.R.S. 12]
General and Revenue Secretariat.

File No. 155 of 1908

Serial No.

To,

The Dy Commr, Bangalore Distt

no. 745 Dt 20:1:09

Calls for the vernacular records re the worship of Sri Vedanta Desika Vigraha in the Sri Ranganathaswamy temple at Tirumala.

from,

Srinivasa Setty and others of Magadi

Petition Dt 20th January 1909

State that the Archak and not the Pancharak was doing puja.

Submitted ~~with an enquiry~~

from,

The Dy Commr, Bangalore Distt

no 83 Dt 13-2-1909

Submits the file of records in question

Submitted for orders

AD 20/2/09 The Murasai Under Secretary has ordered this being submtd to him after his return from leave.

20/2/09 Under Secretary's note

This is an application for the revision of Govt order No. 5638 dt 17th June 1908.

The dispute is about the worship of the Vedanta Desika idol in the Sri Ranganathaswamy Temple at Tirumala in the Magadi Taluk.

NOTE—Contn. sheet.

GPB—50 000—13-5-08

Serial No.

Vedanta Desikar is an important guru of the Vadagalais. He is not cared for by the Tengalais. At Tirumala there is one Vadagalai family, the other Sri Vaishnavas being Tengalais. This Vadagalai Brahmin is an Archaka Parakala in his own right and also the Jeyamukta of the Sri Parakalamani Math.

His contention is that the archakas of the Temple (who are Tengalais) should worship the Bhadra Vigraha of Vedanta Desikar also.

The archakas refuse to worship and plead that they were never worshipping and that Parichakas only were worshipping this idol.

The Parichaka says he will worship if he is given the emoluments viz. 1 Re and 2 seers of rice a month that were being given by the Archaka-jeyamukta to the Parichakas who formerly worshipped the idol.

The question first arose on 19.9.1908 on which date the archakas refused to worship the Desikar idol on the ground that it was being worshipped by Parichakas only. The Parichaka who, it was said, was worshipping had died on the 4th idem at his native place whither he had gone on leave. It seems true that had earnest attempts been made to find out the truth then it would not have been difficult to ascertain who worshipped from the date of the deceased Parichaka's ~~archaka's~~ absence. This was not done. The Sahdar



GPB—50.000—13-5-08

Serial No.

was asked to enquire and he recorded the general statements of the Temple servants who assaulted themselves with functions — the majority ~~those~~ saying that it was the manner for Archaks to worship and the others saying that it was the manner for the parichaks to worship. The Builder argued that the Archaks must have been worshipping as the Non-Vaishnava servants of the Temple and that they were worshipping.

The DC first ordered that the Archaks should worship and should also be responsible for the cost of Sampruksharanai. Then on a reference to some previous papers he decided that the Parichaks should worship and bear the cost of Sampruksharanai.

When the matter came up before the DC Jones now ~~it was decided that~~ that the Parichaks should worship as the records of 1863 showed that Parichaks worshipped, he upheld.

The Acharyapurushas objected to this division for the following reasons —

(1) That worship by Parichaks is opposed to the Shastras

(2). That the records of 1862-3 do not strongly establish that Parichaks were worshipping.

(3). That there is overwhelming oral evidence to prove that the Archaks were worshipping

(4) That in all Temples Archaks worship the Bhoothas Vigrahas also.

As regards the first point the Acharyapurushas have referred to a number of authorities. The Agamic/[illegible]

Note—Contn. sheet.

Serial No.

and the Agamapariplalakar (Vadagalai Sri Vaishnava) of this office have written joint report and recommended Vimanam to any definite decision. The Agamik later on in a separate report has assumed Siva Agamam authority for worship of Bhaktha Vijayam by Panichamarks and says that this practice prevails in many places.

As regards the second point it cannot be denied that the acharyapurushan's contention is sound. On account of disputes between Tengalais and Vadagalais the Vedanta desigar idol to broken in the early sixties. Thereupon Tirumala Nayakan the forefather of the present acharyapurushan got another idol consecrated and enclosed in a room. The Stanikas of the Temple who are Tengalais refused to take charge of the key of this room and be responsible for the safety of the idol. They complained to the Deputy Superintendent of the Rangapuram District. There is no doubt that Panichamarkk Nanasimha Chari was worshipping at the request of Tirumala Nayakan. The Amildar who was asked to report said that Panichamarkk Nanasimha Chari was worshipping and that the ~~contention~~ objection of the Stanikkas, who had had to keep the key and open the room when the Archaka came to worship and close it again, was ~~untenable~~ frivolous.

The acharyapurushan wants to make much of the use of the word archaka in the latter portion of this sentence. This is puerile. There can be no doubt that as reported in 1873 Panichamarkk Nanasimha Chari was worshipping.

NOTE—Contn. sheet.

GPB—50,000—13-5-08

Serial No.

In this view it is found that in the Vishnu Temples in Mysore town the Archaka Worship the Bhakthas Vigrahas which is not of much value; and on account of practices the reliance cannot be placed on oral evidence.

It seems to me therefore that the review petition may be rejected.

Mr. Lowrence will not set the ex-Archaka at rest. Though Govt. decided that the Parichaka should worship he has not been doing so on the ground that he is not remunerated for it. The idol has been without worship for over two years and reconsecration at great cost will have to be undertaken if the puja stops continuously for three years. Early and stringent orders are called for. ~~It seems to me that if the Pa~~

It has been held that Parichakas were worshipping. It is admitted that Govt. when paying the separate pay for this; and Govt. cannot concern themselves as to the remuneration said to have been paid by the Archaka separately. If the Parichaka (or the Archaka, if Govt. should now hold that the Archaka should perform puja) will not perform puja as directed on the Govt. order he may be summarily dismissed and a new one appointed. The cost of Samprokshana may, however be met by Govt.

531

Submitted to Dewan through Secretary to Government

What is the pay &c of the Archaka or of the Parichaka? Can this not give a clue to their work?

4.5 Lowry

Note—Contn. sheet.

GPB—50,000—13.5.08

G. R. S. 12]
General and Revenue Secretariat.

File No. [illegible] of 1908

Serial No.

There are 4 archaks on Rs. 8 a-month each. There is a contention between R.3 and another pariharaka i.e. Samidhi pariharaka for worshiping in the samidhi [illegible] ... Samidhi ... [illegible] ... Vedanta Desika idol.

Let the Agamik say whether it is such Pariharaka only the Samidhi Pariharaka that can worship [illegible]

[illegible]

[illegible] 8/5/1909

[illegible]

[illegible] 10/5/1909. The opinions of the Agamik & Agama Parikshaka of this Office are submd. The latter says that only Archaks are competent to worship & not others generally. But in the case of worship of Alwars, by Pariharaks he says there is no distinction between Adige Pariharak or Samidhi Pariharak, although in practice the Samidhi Pariharak is considered better.

The Agamik says that it is nowhere stated ~~that~~ either in Saiva or Pancharatra Agamas, ~~that~~ Pariharaks should not-

Note—Contn. sheet.

GPB—50,000—16-5-08

Serial No.

worship idols in temples but that in Saiva Agama it is stated that worship to Bhakta Vigrahas may be done either by the Acharya, his son or Paricharaka, & that this practice obtains to this day in most of the important Saiva temples in Southern India.

Submitted again to the Second Commissioner

The Office have not been able to find the original Tamil Patti. There is however an old but authentic copy in Telugu which I submit is enough to find bribers.

There are four ~~tools~~ archakas on 8 annas each, one Cook and Paricharaka on R. 3 and a Samidhi Paricharaka (newly appointed at the revision) on R. 8 annas.

As far as I know it is only Samidhi Paricharaks that could worship in the absence of the archaka. I submit the matter again to the Agamik and Agama Pariksha of the Office. Their opinions are submitted.

I made enquiries at Melkote also.

All these go to confirm the view that the original claim is perfectly correct.

The Agama Parikshakan says that if a Paricharaka can worship at all there need be no distinction between

Note—Contn. sheet.

Serial No.

a kitchen parichanaka and a Sannidhi parichanaka.

In the Sri Yoga Narasimhaswami Temple at Melkote there are ~~three~~ two parichanakas who by tradition act as kitchen parichanaka and Sannidhi Parichanaka (~~Hide~~ (The Revered Tamil Porter is quite unfounded).

It is thus clear that there needs no distinction between kitchen parichanaka and Sannidhi Parichanaka.

As regards the point whether a parichanaka can worship I was doubtful about Vishnu Temples; but the Melkote engineers have again cleared my doubts. A reference to the Tamil Porter will show that for the minor idols an ~~ancient~~ parichanaka is appointed who ~~formerly performed the pooja~~ performs the pooja, the Sannidhi archaka worshipping on special occasions. None of the parichanakas except one has the Dikshas so far as I could learn.

As regards Vedantha Desiger himself at Melkote I learnt that the Worshipper has no Dikshas. The Temple has no Guru Tamil at all except for Trimalaikondan (this will be referred to in another connection) and the Parichanaka Mutt has made arrangements for daily worship. In the present case it may be stated, as ~~said~~ stated by the Parichanaka and others, that the archaka performed the pooja for the worship.

Note—Contn. sheet.

G. R. S. 12]
General and Revenue Secretariat.

Temp. File No. 155 of 1908

Serial No.

In connection with the Abhayambigai Temple I have tried that the Archaka need not be compelled to make this, and that his stipend may be reduced from R. 1-4-0 to the original amount viz R. 1-0-4. The balance may be given to the Panchamukhi for Worshipping Vedanta Desiqar. I may also add that if this extra pay is given an inconvenient precedent may be created.

I have thus no hesitation in recommending the confirmation of the original order.

560

Abhayambigai

15.5.1909

Camp Kiriyampati

The matter need not be reopened

Let me see the draft order please.

23/5/09

Submitted to Dewan

Abhayambigai

27.5.1909

915
27.5.09

I agree

I agree

20 June 09

BVPII

23/6

NOTE—Contn. sheet.

GPB—50,000—13-5-08

Serial No.

Draft submitted to Second Councillor.

Draft approved by 23.6.1909.

5 Encl. No. 2440 of 30.6.09 to Sreenivas Raghavachar, Acharyapurusha, Temmale temple, Nagadi.

Informs that there are no grounds to reconsider the order already passed.

To the Hon'ble Bangalore No. 2441 of 30.6.09.

Forwards copy of the above.

(Hereunto appertaining)

G.R.S. 13]

## Routine Notes.

[To be used only for notes, requisitions, etc., not intended for permanent record.]

D 119/155
Inuz 1-~~101~~-08-~~13~~
Srinivasa Raghavachar
Acharyapurusha
Ranganatha Swami temple
Magadi

Praying to reconsider the Govt order No 5638/14-6-08 regarding the puja hak of Sri Vedantacharya in the temple

*N. B.*—Should routine notes be written on small slips, the notes must be copied, or slips pasted on this form.

GPB—45,000—19-5 08

Put up with the memorial from the petitioner & submit on mon. 9.11.08

3

ಶ್ರೀ ಸೋಮಶೇಖರ ಸಾಹುಕಾರ್ ಸೈಕಲ್ ಮಾರ್ಟ್ ಕಂಪನಿ ಬೆಂಗಳೂರು ಇವರು ಸಲ್ಲಿಸಿದ ಮನವಿ

ಸಂಗತಿಯೆಂದರೆ ಸದರಿ ಅರ್ಜಿದಾರರು ಹೊಸ ಸೈಕಲ್ಗಳ ಮಾರಾಟದ ವ್ಯವಹಾರದಲ್ಲಿ ತೊಡಗಿದ್ದು ಸೈಕಲ್ಗಳ ದುರಸ್ತಿ ಮಾರಾಟದ ವ್ಯವಹಾರ ಮಾಡುತ್ತಿರುವುದಾಗಿ ತಿಳಿಸಿರುತ್ತಾರೆ.

ಸದರಿ ಅರ್ಜಿದಾರರು ಸೈಕಲ್ ಮಾರ್ಟ್ ಕಂಪನಿ ಎಂಬ ಹೆಸರಿನಲ್ಲಿ ವ್ಯವಹಾರ ನಡೆಸಲು ಸಂಬಂಧಪಟ್ಟ ಇಲಾಖೆಯಿಂದ ಪರವಾನಿಗೆ ಪಡೆದಿರುತ್ತಾರೆ. ಅದರಂತೆ ಈ ಕಛೇರಿಯಿಂದ ಅವರಿಗೆ ಸಂಖ್ಯೆ 5638/17-6-1908 ರಲ್ಲಿ ಮಾರಾಟಕ್ಕೆ ಪರವಾನಿಗೆ ಪತ್ರವನ್ನು ನೀಡಲಾಗಿದೆ. ಅದರಂತೆ ಸದರಿ ಪರವಾನಿಗೆ ಅವಧಿಯು 30-8-08 ರಂದು ಮುಕ್ತಾಯವಾಗಿದೆ.

ಅರ್ಜಿದಾರರು ಸದರಿ ಪರವಾನಿಗೆ ಅವಧಿಯನ್ನು ಮುಂದುವರೆಸಲು ಕೋರಿ ಕೊಟ್ಟಿರುವ ಮನವಿ ಪತ್ರದಲ್ಲಿ ಸದರಿ ಅರ್ಜಿದಾರರು ಸೈಕಲ್ ಮಾರ್ಟ್ ಕಂಪನಿ ಎಂಬ ಹೆಸರಿನಲ್ಲಿ ವ್ಯವಹಾರ ನಡೆಸಲು ಸಂಬಂಧಪಟ್ಟ ಇಲಾಖೆಯಿಂದ ಪರವಾನಿಗೆ ಪಡೆದಿರುತ್ತಾರೆ. ಅದರಂತೆ ಈ ಕಛೇರಿಯಿಂದ ಅವರಿಗೆ ಸಂಖ್ಯೆ 213/16-12-83 ರಲ್ಲಿ ಮಾರಾಟಕ್ಕೆ ಪರವಾನಿಗೆ ಪತ್ರವನ್ನು ನೀಡಲಾಗಿದೆ.

ಸದರಿ ಅರ್ಜಿದಾರರು ಸಲ್ಲಿಸಿದ ಮನವಿ ಪತ್ರದಲ್ಲಿ ಕೋರಿರುವಂತೆ ಸದರಿ ಪರವಾನಿಗೆ ಅವಧಿಯನ್ನು ಮುಂದುವರೆಸಲು

4. [illegible]

[illegible] 3-11-08.

[illegible]

ಶ್ರೀ ಹಯಗ್ರೀವಾಯನಮಃ॥

ದೇವಾಲಯಗಳಲ್ಲಿ ಪೂರ್ವಾಚಾರ್ಯರ್ಯಾದಿ ಭಕ್ತಬಿಂಬಗಳಿಗೆಲ್ಲಾ ಅರ್ಚಿಕರೆ ಪೂಜೆಮಾಡಬೇಕೆಂಬ
ಬಗ್ಗೆ ಪಾಂಚರಾತ್ರ ಪ್ರಮಾಣವಚನಗಳು.

ಈಶ್ವರಸಂಹಿತಾಯಾಂ ಧನುರ್ಮಾಸೋತ್ಸವವಿಧಿ ಪ್ರಕರಣಂ ತ್ರಯೋದಶೇಧ್ಯಾಯೇ

ಅತಃಪರಂಪ್ರವಕ್ಷ್ಯಾಮಿಮಾರ್ಗಶೀರ್ಷೋತ್ಸವಂಪರಂ॥ಕೋದಂಡಸ್ಥಾನಕರತತ್ಕಾಲಸಂಕ್ರಮೆದ್ವಿಜಾಃ॥೨೧೨

ಶ್ಲೋಕಪ್ರಭೃತಿ ೨೧೯ ನೇ ಶ್ಲೋಕ ಪರ್ಯಂತ ಇರುವವರಲ್ಲಿ

ತಥೈವಭಕ್ತಬಿಂಬಾಂಶ್ಚ ಸಂಸ್ನಾಪ್ಯನವಭಿರ್ಘಟೈಃ॥ಅಲಂಕೃತ್ಯವಿಶೇಷೇಣಯಜೇದಘ್ರ್ಯಾದಿಭಿಃಕ್ರಮಾತ್॥೨೧೫

ನಿವೇದಿತಾನ್ನಭಕ್ಷ್ಯಾದೀನ್ ವಿಷ್ವಕ್ಸೇನಾದಿಕಸ್ಯಚ । ಭಕ್ತಾನಾಂಚನಿವೇದ್ಯಾಥದೇವದೇವಂಶ್ರಿಯಃಪತಿಂ॥೨೧೪॥

ಧನುರ್ಮಾಸಪೂಜಾಪ್ರಕರಣಂ॥ ತದೇವಾಷ್ಟಾಧ್ಯಾಯೆ.

ನಿವೇದಯೇಚ್ಚದೇವಾಯಭಕ್ತೇಭ್ಯಶ್ಚದಿನೇದಿನೇ ॥ಭಕ್ತಪ್ರಣೀತಾಧಾಭಿಃಸ್ತುವೀತಪುರುಷೋತ್ತಮಂ॥೨೨೩॥

ಏವಂತ್ರಿಂಶದ್ದಿನಂಕುರ್ಯಾದರ್ಚನಂತ್ವರುಣೋದಯೆ ॥ ತಸ್ಮಿನ್ನಸ್ತ್ಯುದಶೇನವಿಶೇಷೋತ್ಸವಮಾಚರೇತ್॥೨೨೪॥

ತದೇವಾಧ್ಯಾಯೆವುತ್ಸವಪ್ರಕರಣಂ॥

ವುತ್ಸವಾರಂಭಪೂರ್ವೇದ್ಯುರ್ನಿಶಾಯಾಮಂಕುರಾರ್ಪಣಂ॥ರಕ್ಷಾಬಂಧಂಚವಿಧಿವತ್ಕೃತ್ವಾದೇಶಿಕಸತ್ತಮ ॥೨೨೯

ಶಿಬಿಕಾಯಾಂಸಮಾರೋಪ್ಯಹ್ಯಲಂಕೃತ್ಯವಿಶೇಷತಃ ॥ ವಿಷ್ವಕ್ಸೇನಾದಿಭಿಶ್ಚೈವ ಭಕ್ತಬಿಂಬಾದಿಭಿಸ್ಸಹ॥೨೩೦।

ಭೋಗ್ಯೈರ್ದೇವಂ ಸಮಭ್ಯರ್ಚ್ಯಭಕ್ತಬಿಂಬಾಂಶ್ಚದೇಶಿಕಃ । ಸದಾಗಮಾದಿಕಾರ್ಯಾವೇದಾರ್ಥಸ್ತಥಾದಿವ್ಯಾಂಶ್ಚ
ಸಂಹಿತಾಃ ॥೨೩೭॥

ನಿವೇದ್ಯದೇವದೇವಾಯಭಕ್ತಭ್ಯಶ್ಚಯಥಾಕ್ರಮಂ ॥ ನಿವೇದಿತಾನ್ನಭಕ್ಷ್ಯಾದೀನ್ವೈಷ್ಣವೇಭ್ಯಃಪ್ರಯಾ
ಪಯೇತ್ ॥೨೩೧॥

ಶ್ರೀವಿಷ್ಣುತಿಲಕೇತ್ಯತೀಯೋಧ್ಯಾಯೇಘಟದೀಪಪ್ರಕರಣಂ ॥ ೩೨೩ ಶ್ಲೋಕಮಾರಭ್ಯ ೩೩೦ ಶ್ಲೋ ಪರ್ಯಂತಂ

ದೇವೀಭ್ಯಾಂವಾವಿನಾವಾಪಿ ದೇವಾರ್ಚನಮುದೀರ್ಯತ। ಮೂಲದೇವಗತಾಂಶಕ್ತಿ ಮೌತ್ಸವ್ಯಾಮರ್ಚಯೇದ್ಗುರುಃ
ಆಲಯಾಶ್ರಿತದೇವಾನಾಮರ್ಚನಂತದನಂತರಂ।ಪುಂದೇವಾರ್ಚನತಃಪ್ಶಾಸ್ತ್ರಾದೇವಾರ್ಚನಮಿಷ್ಯತೆ ॥೩೨೮॥

ಭಕ್ತಬಿಂಬಾರ್ಚನಂಕುರ್ಯಾದ್ವಿಹಗೇಂದ್ರಾರ್ಚನಾತ್ಪರಂ। ತದಂತೇಬಲಿದಾನಂಸ್ಯಾಚ್ಚಂಡಾದೀನಾಂಯಥಾಕ್ರಮಂ

ಈಶ್ವರಸಂಹಿತಾಯಾಂ ಅಷ್ಟಮೇಅಧ್ಯಾಯೆ ಗರುಡಾದಿಪರಿವಾರಾರ್ಚನಪ್ರಕರಣಂ.

೧೩೫ ಶ್ಲೋಕ ಮಾರಭ್ಯ ೨೨೩ ಶ್ಲೋಕ ಪರ್ಯಂತ ಇರುವವರಲ್ಲಿ

ಭಗವನ್ಮಂದಿರೇವಿಷ್ಣೋ ಸ್ಥಾಪಿತಾಲೋಕಪೂಜಿತಾಂ । ॥೧೩೫॥ ವಿಷ್ಣುಭಕ್ತಾಃ ಕಥಂಪೂ
ಜ್ಯಾ ಸ್ತದ್ವಿಧಾನಂ ವದಸ್ವನಃ॥ ನಾರದಃ. ಏಕಾಂತಿನೋ ಮಹಾಭಾಗಾ ಶ್ಚತಕೋಪ ಪುರಸ್ಸರಾಃ ॥೧೩೫॥
ಶೃಣುಧ್ವಮಧತನ್ಮಂತ್ರಾನ್ ಸ್ಥಾಪನಾದಿಷುಕರ್ಮಸು। ॥೧೩೬॥
ತಸ್ಮಾಚ್ಚಕ್ರೈತನ್ಯಮಾಪ್ಯ ಯಜೇದ್ಭೋಗೈಸ್ತುಮಾನಸೈಃ । ತತೋಬಹಿರ್ಯಜೇದ್ಭಕ್ತಂ ಪ್ರಾಗುಕ್ತೈರ್ಭೋಗ
ಸಂಚಯೈಃ ॥೧೩೭॥ ದ್ವಾದಯಾಗಂತತಂಕುರ್ಯಾದಘ್ರ್ಯಾದ್ಯೈರ್ದೇಶಿಕೋತ್ತಮಃ । ಪಾವಿತ್ರಂಸವಿತಾರಂ
ಚಗರ್ಭದ್ವಾರಸ್ಯಪಾರ್ಶ್ವಯೋಃ ।೧೩೯। ಸಂಪೂಜ್ಯತದ್ವಿಮಾನೇತು ಚತುರ್ದಿಕ್ಷುಯಥಾಕ್ರಮಂ । ಭಕ್ತ
ಮೂರ್ತಿಸ್ಸಮಭ್ಯರ್ಚ್ಯಅಘ್ರ್ಯಾದ್ಯೈರ್ಮುನಿಸತ್ತಮಾಃ॥೨೦೦॥ಗರ್ಭಗೇಹಂಸಂಪ್ರವಿಶ್ಯಕಲ್ಪಯೇದಾಸನಂ
ಗುರುಃ।ಧರ್ಮಾದೀಂಚತುರಃ ಪೀಠಕೋಣೇಷ್ವಭ್ಯರ್ಚ್ಯಪೂರ್ವವತ್॥೨೦೩॥ ತತೋಧ್ಯಾಯೆದ್ವಿಷ್ಣುಭಕ್ತಂ
ಸರ್ವಲಕ್ಷಣಸಂಯುತಂ।ಸ್ವಸ್ವವರ್ಣಾಶ್ರಮಾಚಾರಸದ್ಯಾಸನಜೀಷ್ಟಿತಂ ॥೨೦೯॥ ಏವಂಧ್ಯಾತ್ವಾವಿಷ್ಣುಭ
ಕ್ತಂ ಹೃದಯಾದೀಂಶ್ಚಪೂರ್ವವತ್ ॥೨೧೨॥

ಪರಾಶರಸಂಹಿತಾಯಾಂಚತುರ್ಥ ಅಧ್ಯಾಯೇಸರ್ವವೇದಾದಿ ಶ್ರವಣಪ್ರಕರಣಂ.

ತದಾತದ್ದೇವದೇವಸ್ಯ ನಿತ್ಯಾರ್ಚಾಯಾಂಚಪೂಜಕಃ।ಅಲಂಕಾರಾಸನೇಸಮ್ಯಗ್ಗತ್ವೇದಾದಿಕಂಕ್ರಮಾತ್ ॥
ವಿಷ್ಣುಸಾಯುಜ್ಯಸಿದ್ಧ್ಯರ್ಥಂನಿತ್ಯಕರ್ಮಾದಿಸಿದ್ಧಯೆ। ತತೋಲಕ್ಷ್ಮ್ಯಾದಿಕಾರ್ಯಾಪೂಜ್ಯಾನ್ನಿತ್ಯಾರ್ಚಾಮುಕ್ತ್ವಾ
ಗುರೂಕ್ರಮಾತ್ ॥೧೩೫॥

ಸಂಪೂಜ್ಯದ್ವಾರಪಾಲಾದೀನ್ತತ್ತನ್ಮಂತ್ರೇಣದೇಶಿಕಃ। ಅಷ್ಟವಿಷ್ಟಬಲಿಂದದ್ಯಾದ್ಬಲಿಬೇರಾಸ್ವಿತಂತತಃ ॥೧೩೫॥

ಈಶ್ವರಸಂಹಿತಾಯಾಂ ಚತುರ್ಥ ಅಧ್ಯಾಯೆ । ನೀರಾಜನಾಂಕವಿಧಿಪ್ರಕರಣಂ॥

ಆತ್ಮನಪ್ರಾಗ್ವಶಾದ್ವಾಯುಕೋಣಾದಾರಭ್ಯಪೂಜಯೇತ್।ವಿಷ್ವಕ್ಸೇನಾರ್ಚಾದರ್ಚ್ಚಾಕುಸುಮಸ್ತಬಕಾಸಿವ
ವಿಷ್ವಕ್ಸೇನಸಂಗಣಾಧೀಶಂಗುರೂಂಶ್ಚತದನಂತರಂ।ಗುರೂನ್ಪರಮಸಂಜ್ಞಾಂಶ್ಚಯಜೇತ್ಸರ್ವಗುರೂಕ್ತಸ್ತಥಾ॥೩೩

ವಿಷ್ಣುತಿಲಕೇಪಂಚಮೆಅಧ್ಯಾಯೆದೇವ್ಯಾದಿಪೀಠಪರಿಕಲ್ಪನಪ್ರಕರಣಂ॥

ಸೌದರ್ಶನಪಾಶರ್ಣಸಕೂರ್ಚಾಶ್ವದ್ಧದಳೈರ್ಗುರುಃ ।ಪ್ರೋಕ್ಷಯೆತ್ಕುಂಭಸಲಿಲೈಯತ್ರಯತ್ರಗುರೋರ್ಮತಿಂ॥೧೦೦॥
ಹರಿಂವಿನಾಶ್ರಿಯಾದೀನಾಂಬ್ರಹ್ಮಾದೀನಾಂಚತುರ್ಮುಖ।ಚಂಡಾದಿಪರಿವಾರಾಣಾಂಭಕ್ತಾನಾಂಪೀಠಕಲ್ಪನಂ॥೧೦೩

ಶ್ರೀ ಹಯಗ್ರೀವ ಪ್ರೆಸ್, ಮೈಸೂರು.

ಶ್ರೀ ಹಯಗ್ರೀವಾಯನಮ ॥

ದೇವಾಲಯಗಳಲ್ಲಿ ಪೂರ್ವಾಚಾರಕ್ರಮ ಭಕ್ತಬಿಂಬಗಳಿಗೆಲ್ಲಾ ಅರ್ಚಕರ ಪೂಜೆಮಾಡಬೇಕೆಂಬ
ಬಗ್ಗೆ ಪಾಂಚರಾತ್ರ ಪ್ರಮಾಣವಚನಗಳು.

ಈಶ್ವರಸಂಹಿತಾಯಾಂ ಧನುರ್ಮಾಸೋತ್ಸವವಿಧಿ ಪ್ರಕರಣಂ ತ್ರಯೋದಶೋಧ್ಯಾಯೇ

ಅತಃಪರಂಪ್ರವಕ್ಷ್ಯಾಮಿಮಾರ್ಗಶೀರ್ಷೋತ್ಸವಂಪರಂ॥ಕೋದಂಡಸ್ಥೋಮಿನಕರತತ್ತಾಲಸಂಕ್ರಮದ್ವಿಜಾಂ॥೨೧೨

ಶ್ಲೋಕಪ್ರಭೃತಿ ೨೧೯ ನೇ ಶ್ಲೋಕ ಪರ್ಯಂತ ಇರುವವರಲ್ಲಿ

ತಥೈವಭಕ್ತಬಿಂಬಾಂಶ್ಚಸಂಸ್ನಾಪ್ಯನವಭಿರ್ಘಟೈ ॥ಅಲಂಕೃತ್ಯವಿಶೇಷೇಣಯಜೇದರ್ಘ್ಯಾದಿಭಿಃ ಕ್ರಮಾತ್ ॥೨೧೩
ನಿವೇದಿತಾನ್ನಭಕ್ಷ್ಯಾದೀನ್ ವಿಷ್ವಕ್ಸೇನಾದಿಕಸ್ಯಚ । ಭಕ್ತಾನಾಂಚನಿವೇದ್ಯಾಥದೇವದೇವಂಪ್ರಿಯಂ ಪತಿಂ॥೨೧೪॥

ಧನುರ್ಮಾಸಪೂಜಾಪ್ರಕರಣ॥ ತದೇವಾಷ್ಟಾಧ್ಯಾಯಂ

ನಿವೇದಯೇಚ್ಚದೇವಾಯಭಕ್ತೇಭ್ಯಶ್ಚದಿನೇದಿನೇ ॥ಭಕ್ತಪ್ರಣೀತಾನಾಥಾಭಿ ಸ್ತುವೀತಪುರುಷೋತ್ತಮಂ॥೨೨೩॥
ಏವಂತ್ರಿಂಶದ್ದಿನಂಕುರ್ಯಾದರ್ಚನಾಂತ್ವಾರುಣೋದಯೆ ॥ ತಸ್ಮಿನ್ನಸ್ತ್ಯಾದಶೇದಿನವಿಶೇಷೋತ್ಸವಮಾಚರೇತ್ ॥೨೨೪॥

ತದೇವಾಧ್ಯಾಯೆವೃತ್ಸವಪ್ರಕರಣೆ॥

ವೃತ್ಸವಾರಂಭಪೂರ್ವೇದ್ಯುರ್ಸಿಂಹಾಯಾಮಂಕುರಾರ್ಪಣಂ॥ರಕ್ಷಾಬಂಧಂಚವಿಧಿವತ್ಕೃತ್ವಾದೇಶಿಕಸತ್ತಮ ॥೨೨೯
ಶಿಬಿಕಾಯಾಂಸಮಾರೋಪ್ಯಹ್ಯಲಂಕೃತ್ಯವಿಶೇಷತಃ ॥ ವಿಷ್ವಕ್ಸೇನಾಭಿಷ್ಟ್ಯೈವ ಭಕ್ತಬಿಂಬಾಭಿಸ್ಸಹ॥೨೩೦॥
ಭೋಗ್ಯೈರ್ದೇವಂ ಸಮಭ್ಯರ್ಚ್ಯಭಕ್ತಬಿಂಬಾಂಶ್ಚದೇಶಿಕಃ । ಸದಾಗಮಾದಿಕಾರ್ಮಾವೇದಾಸ್ತ್ರಧಾದಿವ್ಯಾಂಶ್ಚ
ಸಂಹಿತಾಃ ॥೨೩೭॥

ನಿವೇದ್ಯದೇವದೇವಾಯಭಕ್ತಭ್ಯಶ್ಚಯಥಾಕ್ರಮಂ ॥ ನಿವೇದಿತಾನ್ನಭಕ್ಷ್ಯಾದೀನ್ವೈಷ್ಣವೇಭ್ಯಃಪ್ರದಾ
ಪಯೇತ್ ॥೨೪೧॥

ಶ್ರೀವಿಷ್ಣುತಿಲಕೇತ್ರಯೋದಶೋಧ್ಯಾಯೇಘಟದೀಪಪ್ರಕರಣೇ ॥ ೪೨೪ ಶ್ಲೋಕಮಾರಭ್ಯ ೪೩೦ ಶ್ಲೋ ಪರ್ಯಂತಂ
ದೇವೀಭ್ಯಾಂವಾವಿನಾವಾಪಿ ದೇವಾರ್ಚನಮುದೀರ್ಯತ। ಮೂಲದೇವಗತಾಂಶಕ್ತಿ ಮೌತ್ಸವ್ಯಾಮರ್ಚಯೇದ್ಗುರುಂ
ಆಲಯಾಶ್ರಿತದೇವಾನಾಮರ್ಚನಂತದನಂತರಂ। ಪುಂದೇವಾರ್ಚನ ' ಪಶ್ಚಾತ್ಸ್ತ್ರೀದೇವಾರ್ಚನಮಿಷ್ಯತೆ ॥೪೨೯॥
ಭಕ್ತಬಿಂಬಾರ್ಚನಂಕುರ್ಯಾದ್ವಿಹಗೇಂದ್ರಾರ್ಚನಾತ್ಪರಂ। ತದಂತೇಬಲಿದಾನಂಸ್ಯಾಚ್ಚಂಡಾದೀನಾಂಯಥಾಕ್ರಮಂ

ಈಶ್ವರಸಂಹಿತಾಯಾಂ ಅಷ್ಟಮೇಅಧ್ಯಾಯೆ ಗರುಡಾದಿಪರಿವಾರಾರ್ಚನಪ್ರಕರಣೆ.

೧೭೪ ಶ್ಲೋಕ ಮಾರಭ್ಯ ೨೨೩ ಶ್ಲೋಕ ಪರ್ಯಂತ ಇರುವವರಲ್ಲಿ

ಭಗವನ್ಮಂದಿರೇವಿಷ್ಣೋ ಸ್ಥಾಪಿತಾಲೋಕಪೂಜಿತಾಃ । ॥೧೭೪॥ ವಿಷ್ಣುಭಕ್ತಾಃ ಕಥಂಪೂ
ಜ್ಯಾ ಸ್ತದ್ವಿಧಾನಂ ವದಸ್ವನಃ॥ ನಾರದಂ. ಏಕಾಂತಿನೋ ಮಹಾಭಾಗಾ ಶತಕೋಪ ಪುರಸ್ಸರಾಂ ॥೧೭೫॥
ಶೃಣುಧ್ವಮಧತನ್ಮಂತ್ರಾರ್ಕ ಸ್ಥಾಪನಾದಿಪುಕರ್ಮಸು। ॥೧೯೪॥
ತಸ್ಮಾಜ್ಜ್ಞೆತಸ್ಯಮಾವಾಪ್ಯ ಯಜೇದ್ಭೋಗೈಸ್ತುಮಾನಸೈಃ । ತತೋಬಹಿರ್ಯಜೇದ್ಭಕ್ತಂ ಪ್ರಾಗುಕ್ತೈರ್ಭೋಗೈ
ಗಸಂಚಯೈಃ ॥೧೯೬॥ ದ್ವಾರಯಾಗಂತತಃಕುರ್ಯಾದರ್ಘ್ಯಾದ್ಯೈರ್ದೇಶಿಕೋತ್ತಮಃ । ಪಾವಿತ್ರಂಸವಿತಾರಂ
ಜಗರ್ಭದ್ವಾರಸ್ಯಪಾರ್ಶ್ವಯೋಃ ।೧೯೯। ಸಂಪ್ರೋಜ್ಯತದ್ವಿಮಾನೇತು ಚತುರ್ದಿಕ್ಷುಯಥಾಕ್ರಮಂ । ಭಕ್ತ
ಮೂರ್ತಿಸ್ಸಮಭ್ಯರ್ಚ್ಯಅರ್ಘ್ಯಾದ್ಯೈರ್ಮುನಿಸತ್ತಮಾಃ॥೨೦೦॥ಗರ್ಭಗೇಹಂಸಂಪ್ರವಿಶ್ಯಕಲ್ಪಯೇದಾಸನಂ
ಗುರುಃ।ಧರ್ಮಾದೀಂಚತುರಃ ಪೀಠಕೋಣೇಷ್ವಭ್ಯರ್ಚ್ಯಪೂರ್ವವತ್ ॥೨೦೪॥ ತತೋಧ್ಯಾಯೆದ್ವಿಷ್ಣುಭಕ್ತಂ
ಸರ್ವಲಕ್ಷಣಸಂಯುತಂ।ಸ್ವಸ್ವವರ್ಣಾಶ್ರಮಾಚಾರಸದ್ಭಾಸನಸಚೇಷ್ಟಿತಂ ॥೨೦೯॥ ಏವಂಧ್ಯಾತ್ವಾವಿಷ್ಣುಭ
ಕ್ತಂ ಹೃದಯಾದೀಂಶ್ಚಪೂರ್ವವತ್ ॥೨೧೨॥

ಪರಾಶರಸಂಹಿತಾಯಾಂಚತುರ್ದ್ದಶೆ ಅಧ್ಯಾಯೇಸರ್ವವೇದಾದಿ ತ್ರವಣಪ್ರಕರಣೆ.

ತದಾತದ್ದೇವದೇವಸ್ಯ ನಿತ್ಯಾರ್ಚಾಯಾಂಚಪೂಜಕಃ।ಆಲಂಕಾರಾಸನೇಸಮ್ಯಗೇತದ್ವೇದಾದಿಕಂಕ್ರಮಾತ್ ॥
ವಿಷ್ಣುಸಾಯುಜ್ಯಸಿದ್ಧ್ಯರ್ಥಂನಿತ್ಯಕರ್ಮಾದಿಸಿದ್ಧಯೆ। ತತೋಲಕ್ಷ್ಮ್ಯಾದಿಕಾರ್ಚಾಪೂಜ್ಯಾನ್ನಿತ್ಯಾರ್ಚಾಮುಕ್ತಾರ್ಚ
ಗುರೂರ್ಚಕ್ರಮಾತ್ ॥೧೬೪॥

ಸಂಪೂಜ್ಯದ್ವಾರಪಾಲಾನೀರ್ಚತತ್ತಸ್ಮಂತ್ರೇಣದೇಶಿಕಃ। ಅಷ್ಟದಿಕ್ಷುಬಲಿಂದದ್ಯಾದ್ಬಲಿಬೇರಾಸ್ವಿತಂತತಃ ॥೧೬೫॥

ಈಶ್ವರಸಂಹಿತಾಯಾಂ ಚತುರ್ದ್ದಶೆ ಅಧ್ಯಾಯೆ । ನೀರಾಜನಾಂಕವಿಧಿಪ್ರಕರಣೆ॥

ಆತ್ಮನಸಾಗ್ರಶಾಖಾಭ್ಯಾಯುಕೋಣಾದಾರಭ್ಯಪೂಜಯೇತ್।ವಿಷ್ವಕ್ಸೇನವಿಷ್ಟರಾರ್ಚದರ್ಭಾಕುಸುಮಸ್ತಬಕಾಸಿವ
ವಿಷ್ವಕ್ಸೇನಂಗಣಾಧೀಶಂಗುರೂಂಶ್ಚತದನಂತರಂ।ಗುರೂನ್ಪರಮಸಂಜ್ಞಾಂಶ್ಚಯಜೇತ್ಸರ್ವಗುರೂರ್ಚಸ್ತಧಾ॥೪೩

ವಿಷ್ಣುತಿಲಕೇಪಂಚಮೆಅಧ್ಯಾಯೆದೇವ್ಯಾದಿಪೀಠಪರಿಕಲ್ಪನಪ್ರಕರಣೆ॥

ಸೌದರ್ಶನಪಡರ್ಣೆನಕೂರ್ಚಾಶ್ವದ್ಧಾದಳೈರ್ಗುರುಃ ।ಪ್ರೋಕ್ಷಯೆತ್ಕುಂಭಸಲಿಲೈಯತ್ರಯತ್ರಗುರೋರ್ಗತಿಂ॥೧೦೦॥
ಹರಿಂವಿನಾಶ್ರಿಯಾದೀನಾಂಬ್ರಹ್ಮಾದೀನಾಂಚತುರ್ಮುಖ। ಚಂಡಾದಿಪರಿವಾರಾಣಾಂಭಕ್ತಾನಾಂಪೀಠಕಲ್ಪನಂ॥೧೦೪॥

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ಶ್ರೀ ಹಯಗ್ರೀವ ಪ್ರೆಸ್, ಮೈಸೂರು.

ಈಬಳಿ ಅರ್ಧರೂಪಾಯಿ ಸ್ಟಾಂಪುಹಚ್ಚಿದೆ

ಮೈಸೂರುಡಿಸ್ಟ್ರಿಕ್ಟು ಮುಜರೈ ಆಫೀಸರವರಲ್ಲಿ.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಕಳಲೆ ಲಕ್ಷ್ಮೀಕಾಂತಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ಆಳ್ವಾರು ಸನ್ನಿಧಿ ಪೂಜೆವಿಷಯದಲ್ಲಿ ಆಗಿರತಕ್ಕ ಆಖೈರು ಫೈಸಲ್.

ಮುಜರೈ ನಂಬರ್ ೨೧೪

ಹಿಂದಲರಿಕಾರ್ನು ಅಂದರೆ ಬರಾವರ್ದು ತಗಿಶಿ ತನಿಖೆ ಮಾಡಿದ್ದರಲ್ಲಿ ಯೊ ಶೇಷಯ್ಯಂಗಾರಿ ಆಳ್ವಾರುಸನ್ನಿಧಿ ಪರಿಚಾರಕನೆಂದು ನಮೂದಿರುವದರಿಂದಾ ಪೂಜೆಕೆಲಸ ದೇವರಾಜಭಟ್ಟನಿಂದಾ ತೆಗೆದುಕೂಳ್ಳಬೇಕು ಯಿದುವರಿಗೆ ಪರಿಚಾರಕನಿಗೆ ಸಲ್ಲುತ್ತಾಯಿರುವ ಮಿರಾಶೆ ಮುಂತಾದ್ದು ಅವನಿಗೆ ನಡಿಸುತ್ತಾ ಬರಬೇಕು.

16—12—83 C. Madiah.

ಮುಜರೈ ಆಫೀಸರ್‌ಯಂದುಇಧೆ

ಟ್ರೂಕಾಪಿ. ಯೊಬಳಿ ಮುಜರೈಆಫೀಸರವರ ಇಂಗ್ಲೀಷು ಸೈನ್‌ಇಧೆ.

ದೇವರಾಜ ಭಟ್ಟ ಕಾಪಿಖಾಯಿಷ್‌ಮಾಡಿದ ತಾರೀಖು 5—I—84

ಕಾಪಿ ತಯಾರಾದ ತಾರೀಖು 18—1—84

ಕಾಪಿ ಪಾವತೀ ತಾರೀಖು 29—1—84

ಶ್ರೀ ಹಯಗ್ರೀವ ಪ್ರೆಸ್, ಮೈಸೂರು.

d2 1611

3

G.R.S. 29A]

190

From

Secy. to the Govt of His Highness
The Maharaja of Mysore,
Genl. and Rev. Dept.

To The Deputy Commr
Bangalore Dt

Dated

Despatched 20/1/1909

Received

General No. 74

Dept. No. 55

ENCLOSURE No.

Has the honor to request that the vernacular records relating to the worship of the Sri Vedanta Desigar Vigraha in the Sri Ranganathaswamy temple at Srirangale Magadi Taluk, returned with Govt Pro: No 5638 dated 17th June 1908 may be retransmitted for purposes of reference in disposing of the

10

review petition presented
by ~~the~~ Acharyapurusha
Sreenivasaraghavachar.

Bijor-der

S. M. I. Cary
For Secretary

11.

D677

Govt F 155-08-3

[illegible]

[illegible]

[illegible]

[illegible]

12

[illegible]

[illegible]

[illegible]

13

1908-09 D904

From

The Deputy Commissioner
Bangalore District

Inw 7155-08-4

To

The Secretary to the Government of Madras
General and Revenue
(Revenue Branch)

Dated 13th February 1909

Despatched 15th

Received

General No.
No

Enclosure No

Submits the file of Vernacular records relating to the workship of the Sri Vedanta Desikar Vigraha in the Sri Ranganatha Swami temple at Sivamale, Magadi Taluk called for in ct. No 745 dated 20th January 1909

Inw 7155-08-2

By order etc

Refer AE

Notes

16/2/09

14
M.S. No. 83
I V. File

Bangalore District
Deputy Commissioner's Office
Dated 13/15 February 1909.

From.

B. J. Kumarasami Naik Esquire, B.A.
Deputy Commissioner
Bangalore District

To.

C. T. Balasundaram Iyer Esquire, B.A.
Offg: Secretary to the Government of Mysore,
General and Revenue Departments
(Muzrai Branch)

Sir,

As called for in your docket No. 745/Muz 7.155-08-2, dated 20th January 1909 I have the honor to submit herewith the file of Vernacular records relating to the worship of the Sri Vedanta Desigar Vigrahar in the Sri Ranganatha Swami temple, at Tirumale in the Magadi Taluk.

I have the honor to be
Sir,
your most obedient Servant,

S. Venkatachar
for Deputy Commissioner
Bangalore District

No. 2446 | Dt. 7. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] 1862 [illegible] [illegible] [illegible] 88 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 1908 [illegible] [illegible] 17 [illegible] [illegible] 5638 [illegible] [illegible] [illegible] [illegible] 973 [illegible] [illegible] 3 [illegible] [illegible]

1862 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

ಇದಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟಂತೆ. ಈಗಿನ ಆಯವ್ಯಯದಲ್ಲಿ ಈಗಾಗಲೇ ಸಾಕಷ್ಟು ಶಿಲ್ಕುಗಳಿದ್ದು ಅವುಗಳನ್ನು ಸರಿದೂಗಿಸಲು ಸಾಧ್ಯವಾಗದೆ ಹೆಚ್ಚಿನ ಶಿಲ್ಕುಗಳು ಉಳಿದಿದ್ದರಿಂದ ಹೆಚ್ಚಿನ ಮೊತ್ತ ಮತ್ತು ಬೇರೆ ಬೇರೆ ಶೀರ್ಷಿಕೆಗಳಲ್ಲಿ ಇಂತಹ ಶಿಲ್ಕುಗಳು ಉಳಿದಿರುವುದರಿಂದ. ಆಯವ್ಯಯದಲ್ಲಿ ಮೀಸಲು ಇಟ್ಟಿರುವ ಹಣವು ಅಗತ್ಯವಾದ ಕೆಲಸಗಳಿಗೆ ಸಾಕಾಗುವುದಿಲ್ಲವೆಂದು ತಿಳಿದುಬಂದಿದೆ. ಶಿಲ್ಕಾಗಿರುವುದು.

By order

25/4/1955

No. 2441 | 155-02-4 Lock out for Secretary

Copy is forwarded to the D/Commr. Bangalore Dist. for information and necessary action ~~with ref. to his letter no. 83 dt 18th Feb. 1909~~.

2. ~~Early action should be taken to give effect to the Govt. order No. 5638 dt 19 in general; and to revive Puja at once meeting the cost of Sampratikshane from the temple funds. In the event~~ [illegible] met

the present Parichanak failing to perform Puja, steps should be taken for entertaining one that will perform the Puja.

3. The Vern: records received with the Commr's letter of the 13th Feb: 1909 are herewith returned. By order

23/6/09

for Secretary

24/6/11